established for the purpose of caring for the superannuated ex-Confederate soldiers of Missouri who were without means and desired admission. It was supported by charitably disposed persons throughout the State, and depended largely on the contributions from this city. Particular mention should be made of the efforts in this respect of the "Daughters of the Confederacy." For eight years they devoted themselves to the task of collecting money and supplying the Home with food and clothing. With this object in view they gave each year a grand ball, which, with other entertainments under their auspices, will long be remembered as important society events in this city. In 1897 an appeal and a proposition were made to the Legislature by the officers of the association, by which the title to the very valuable property accumulated at Higginsville would pass to the State, free of charge, on condition that the State take possession of the Home and care for its inmates, it being shown that comparatively little time would naturally intervene until the last dependent soldier there would disappear, when the property could be devoted to other purposes. An act was passed by which the arrangement was carried out, and the State of Missouri assumed control and now furnishes the support.

Confederate Veterans.—See "United Confederate Veterans."

Congregational Club.—The club bearing this name was organized in St. Louis November 29, 1886, and has for its object "to encourage among the members of the Congregational churches and societies of St. Louis and vicinity a more intimate acquaintance, to secure concert of action, and to promote the general interests of Congregationalism." Rev. Henry A. Stimson, then pastor of Pilgrim Congregational Church, originated the idea of forming the club and was the prime mover in effecting its organization. The regular meetings of the club are held on the third Mondays in January, March, October and November and on the second Monday in May. The regular meeting in November is the annual meeting for the choice of officers.

Congregationalism in St. Louis. This article on Congregationalism in St. Louis can be but the briefest outline of the theory or principle of the Church's life in this city. To do more would be impossible. Indeed, we must begin with the history of the Church of our order far beyond the limits of our city and far beyond the present century, which has witnessed such a development of church life. Congregationalism is more a development of Christianity under God's providence and by His Spirit than a denomination. It is a great principle or body of principles of free, progressive, expanding, evangelical Christianity, embodied at last in free churches.

There are four theories or doctrines of the Christian Church, namely:

"(1). Fellowship and unity on the principle of infallible primacy, which emerges in the Papacy.

"(2). Fellowship and unity on the principle of apostolic succession, which emerges in Episcopacy.

"(3). Fellowship and unity on the principle of authoritative representation, which emerges in Presbyterianism.

"(4). Fellowship and unity on the principle of church independency, which emerges in Congregationalism."

In these four theories fellowship is a common factor and unity a common end sought, but sought by a different principle in each and destined to success or failure according to the truth or fallacy of the theory. These four theories are actual theories and have respectively developed into or dominated large communions.

In order of age, says eminent authority, they are: First, Congregational; second, Presbyterial; third, Episcopal; fourth, Papal. In the order of historic development they are: First, the Papal; second, the Episcopal; third, the Presbyterial; fourth, the Congregational.

We take, of course, the last of these four theories of the Christian Church, distinguished by the two facts that it is oldest in principle and latest in development. Church historians conceive that the primitive churches were as absolutely independent one of the other as were the "synagogues or clubs from which they came;" that there was at first no organic system of fellowship between independent churches, and when such fellowship arose it was without the exercise of authority. Here is a true definition of Congregationalism: "The Congregational theory of the Christian Church is that the kingdom of Heaven, being

itself one, has but one normal manifestation or natural development, which appears first in individual churches, equal in origin, rights, functions and duties, which are consequently independent one of another in matters of control; then in associations of churches, without authority, by which the fraternity and unity of all Christians are expressed and the churches co-operate in Christian labors, all being subject to Christ alone and to His revealed will. It shuns independency on the one hand, with which it is sometimes confounded, and on the other hand the exercise of authority by associated churches. It also avoids all ministerial or prelatical rule." Its constitutive principle is "the independence under Christ of each fully constituted Church of Christ, or the autonomy under Christ of every local congregation of believers duly organized."

A principle of Congregationalism is, of course, fellowship; but since fellowship is common to all polities and should never be spoken of as a principle peculiar to any one of them, since the fundamental idea of the Church of Christ is "the communion of saints," the distinctive principle of Congregationalism is the *independence* of the local church. Growing out of this constitutive principle, in the order of development, is therefore:

(1) The local congregation of believers, having power of self-government under Christ, to manage all its internal affairs, complete, autonomous, independent of external control.

(2) These independent churches in the closest relation to one another in fellowship, a fraternity or brotherhood, with obligations and duties that bind them into associations of communion, assistance, co-operation.

(3) This fellowship finding expression in councils of churches to inquire and advise in matters of common concern.

(4) That fellowship widening out into:
- (a) District associations or conferences.
- (b) State associations or conferences.
- (c) National associations.
- (d) And finally general councils of all national associations, or, in other words, an *ecumenical* association.

So the statement is true that, "when organized, as it some time will be, the Congregational theory of the Christian Church will have reached ecumenical comprehension. This development will be normal from beginning to end, with no introduction of foreign elements, with no damage to the liberty of local churches. Its constitutive principle dominates fellowship in every stage of its widening development."

This Congregational theory is simple; it is comprehensive; it is consistent; it is living and revolutionary. As has well been said of it, "It bears in its bosom popular governments, democracies in the nations, because first in the churches. It makes all men brothers, under one Father, in essential equality. It makes the people of the Lord free—a kingdom and priests unto God." It withholds from any the power of "lording it" over God's heritage. And so this theory of church government, by its very leveling power, has been opposed by aristocracies and hierarchies "as no other polity has ever been or can ever be. Yet it still lives, to contend for the mastery, for the life of God is in it." Indeed, "the influence of this theory of the church upon liberty in the state has been immense" Indeed, we may say with one of the keenest minds "It laid the foundations of this republic and may even claim the form of its development." "The church," says Palfrey's History of New England, "was the nucleus about which the neighborhood constituting a town was gathered:" and no institution "has had more influence on the condition and character of the people" than these little towns of New England, which were republics in themselves. "The germ of our state," it has been well said, "and national institutions was this town, church, and this church was democratic and Congregational." "To Robert Browne belongs the honor of first setting forth in writing the scheme of free church government"—this "government of the people, by the people and for the people."

Congregationalism is, therefore, a spiritual democracy, and as we grow more and more intelligent as a people and more and more virtuous as a people, such spiritual democracy must make itself felt. "The most significant fact of modern history," says Hatch's "Origin of Early Christianity," "is that within the last hundred years many millions of our own race and our own church, without departing from the ancient faith, have slipped from beneath the inelastic framework of the ancient organization and formed a group of new societies

on the basis of a closer Christian brotherhood and an almost absolute democracy." The church, "in the first ages of its history, while on the one hand it was a great and living faith, so on the other hand it was a vast and organized brotherhood. And, being a brotherhood, it was a democracy."

To write the history of Congregationalism, therefore, for this or for any city is more than merely to give dates of formation of the churches bearing its distinctive name, with their numbers and membership. It is the rather to analyze the principles and elements from which those churches spring and which they exemplify. It is to seek the original efforts and influence of the constitutive principle of Congregationalism and then of the system as it has developed and produced results. If we follow the history of Congregationalism in this city as a development of Christianity, under God's providence and by His Spirit, the local history of development during the present century is in outline this:

In 1811 Stephen Hempstead and family, Congregationalists from New London, Connecticut, followed two sons who had come a few years earlier to Missouri, and finally settled at Bellefontaine. Appalled by the religious destitution, and missing church privileges and wishing for them, he wrote to Dr. Channing, of Boston, doubtless with the idea that that was a source of wealth and benevolence, appealing for a minister, and saying that he thought a thousand families at least had already come into Missouri with religious preferences. The division between the evangelical Congregationalists and the Unitarians had not then openly developed, and was not publicly acknowledged till some years later, when Dr. Channing led off in the separation. No answer seems to have come to Mr. Hempstead's request to Dr. Channing. Had a favorable response come it is impossible to say what would have been the effect on those who finally became Unitarians in Boston and vicinity, especially if their great leader, in person or by proxy, in heeding the call from this then far West, had led his wealthy followers into a great home missionary movement thitherward. But that was not destined to be. The rupture between the two orders had not taken place; moreover, there were other movements on foot. The Congregationalists had formed their Home Missionary Society in Massachusetts in 1799, but their efforts were chiefly directed to Maine, Vermont and New York, to which emigration from Massachusetts then chiefly flowed, as Maine was then a part of Massachusetts, Vermont was a new State, and Massachusetts had obtained a large portion of land in Western New York, on account of a grant in its original charter. This was one fact. There was also another, and that was a controversy between the orthodox and evangelical movement of Congregationalism, especially toward Foreign Missions, and Unitarianism, and this was absorbing attention.

Then, too, the Connecticut Home Missionary Society, organized in 1798, had its attention specially called to its own people settling in Northeastern Ohio on the lands reserved to that State when it surrendered to the United States Government its chartered claims to the lands running west in its own latitude, and for that reason called "The Western Reserve," and sent missionaries early to them and further west to the then Territory of Michigan and other parts of the Northwest Territory, now numerous and great, populous States of the interior of our country.

But what called direct attention to St. Louis was the following: The Rev. Samuel J. Mills, failing to be sent as a foreign missionary, received commission from that society—the Connecticut Home Missionary Society—to explore west and south, and in 1812 came down the Ohio, crossed Southern Illinois, but was warned that it was not quite safe to come as a Protestant missionary to St. Louis, and so went south to Memphis and New Orleans and formed the first Presbyterian Church in those cities. His report kindled great interest in Connecticut and Massachusetts regarding this portion of our country. Mr. Mills also was so interested he came again in 1814, and this time visited St. Louis, preaching in Mr. Hempstead's house, distributed Bibles and raised $300 for Bible work. This was one of the causes underlying the origin of the American Bible Society, in 1816, as a national society. Some have thought this preaching by Mr. Mills the first Protestant preaching in St. Louis, but this can hardly be true, for there is evidence that a Baptist minister had preached once before and Methodist circuit riders years before, although they did it in defiance of the local laws of the Spanish and French authorities in this town, forbidding any but Catholic settlers to

come. These preachers, disregarding those local laws against Protestant preaching, crossed after dark from Illinois, held services in the night and returned before morning. There is also this to be said, this preaching was not perhaps within the bounds of the present city of St. Louis, but at other places in the State; for the first Methodist Church in the city was not formed till 1820. A few others in the State were formed earlier. Mr. Mills' work, as we have seen, was only transient and preparatory; he gave himself up subsequently to the foreign missionary work. But the first permanent effort in church organization was made by Rev. Salmon Giddings, from Hartford, Connecticut. Mr. Giddings was graduated from Williams College, 1811; Andover Theological, 1814; ordained under commission by the Connecticut Home Missionary Society in the Congregational Church, Hartford, December, 1815; journeyed on horseback and reached St. Louis April 6, 1816, where he found no Protestant Church and could not succeed in organizing one till November 15, 1817, when nine members united in forming the First Presbyterian Church of St. Louis: five of these were Congregationalists—Mr. Hempstead and family and connections. This organization was named Presbyterian doubtless because it was thought such a form of church government better fitted to gather in those who came from the Southern States and from Pennsylvania, where that denomination prevailed. Thus the Congregational and Presbyterian Churches began the work in St. Louis and were united in the home work. Those great bodies of Christian workers were united for years in the foreign work—down, in fact, to 1870. Indeed, the A. B. C. F. M., to-day the largest organization in the Congregational Church, has still a prominent Presbyterian for its vice-president. We refer to D. Willis James, of New York; and his father-in-law, W. E. Dodge, occupied before him the same position. So closely related have the two great bodies East and West been, and so close they still are, that many Presbyterian members and churches still contribute to the A. B. C. F. M. In his work Rev. Mr. Giddings also organized nine churches in Missouri and eight in Illinois—all Presbyterian—and led several ministers to come from New England as home missionaries, and he and they were all the time supported by the Connecticut and Massachusetts Home Missionary Societies, till the formation of the American Home Missionary Society in 1826, when that society assumed their support and the State societies became auxiliary to it. That grand society did an immense work in all this portion of our country, but to recount it, or even to follow up all its work in St. Louis and vicinity, would be beyond the province of this review. We may truly say that, as the Missouri and Mississippi mingle their waters in one river, so the waters of the stream of Congregationalism and Presbyterianism were mingled in the great river of salvation, which has continued to flow in our city for more than three-quarters of a century. But we can notice only a few of the many facts of this earlier history. For example, Rev. Artemas Bullard, the most prominent pastor of the First Presbyterian Church from 1838 to 1855—called "the second founder in the seventy-fifth anniversary"—was a Congregationalist from Worcester County, Massachusetts, and went back to that State and collected large sums from the Congregationalists for a Presbyterian College at Webster and for other church purposes, as also did others. In 1845 he led ten ministers from New England Congregational Churches, five of them from Andover Seminary, to come to Missouri and aid in building up Presbyterian Churches. Several pastors of various Presbyterian Churches in this city owed their education and early religious training and their membership to Congregational Churches. Congregationalism and Presbyterianism, therefore, were combined in the early preaching of the gospel and the formation of Protestant Churches—and Congregationalism could do it, or thought it could do it, for it was behind and builded church and State and college in New England. It had its Harvard, its Yale, its Dartmouth, and subsequently its Amherst and its Williams to train its men.

But why was no Congregational Church formed in St. Louis during all its early years of growth from about 2,000 inhabitants, when Mr. Giddings came, to nearly or quite 100,000 in 1852? Almost all other denominations had had churches, and the Presbyterians had formed some seven of various kinds before any efficient attempt was made to gather a regular Congregational organization. Various causes combined in this delay in the progress of Congregationalism in our city.

some general and some local. In the first place, as we have already said, the Congregationalists had largely pre-empted New England with their heritage of strong churches and colleges, and the questions that were pressing the body in the East either became too absorbing or the denomination did not consider enough the beauty and fitness of its own democratic form of government for new and growing States, and indeed many Congregationalists thought a more centralized form of church government was better adapted for the new country, and did not at the time realize what afterward became so plain until they had given away hundreds and thousands of organizations. There is a second reason in the fact that, while Congregationalism has never been anything other than a vigorous system, it has always been overgenerous; or, in other words, more eager to propagate and support what Dr. Ross has so aptly called the church kingdom rather than a denomination. A spirit of liberality has always pervaded the Congregational Church. It has contributed a very large share "to found institutions of learning East and West, and to carry on missionary work at home and abroad." This is to its credit rather than otherwise. So that whatever loss it may have sustained has not been due to the lack of vitality, but to the disregard of so-called denomination and the appropriation of its fruits by others.

There is another reason for the delay in the progress of the denomination in the plan of union between the Congregationalists of Connecticut and the Presbyterians, adopted in 1801, by which they agreed not to form rival churches where one would answer all the needs of smaller communities, intended for good. This actually operated to the prevention of the free progress of our churches all through portions of the country. The difference between the two has been well thus put: To Congregationalists evangelism was everything, the propagation of a polity nothing. With Presbyterians the former was to be done, but the latter was not to be left undone. Each preferred his own system. The Presbyterian took care of his; the Congregationalist left his to take care of itself. Hence, under the plan of union, it became the chief privilege of Congregational missionaries to build up Presbyterianism in the West. Where Congregationalism was thoroughly established and united and working definitely it grew stronger and stronger, as in New England; but in newer portions of the country, first in the middle States and then throughout the West and Southwest, where Congregationalism was in a formative and dependent state, Presbyterianism, with its more concentrated government, easily gained the supremacy and held it firmly. As has well been said, however, "If Presbyterianism has secured any part of our birthright it is because we have surrendered it; the fault was not that they loved their polity too well, but that we did not love ours enough." Thus it came about in regard to the work carried on by the American Home Missionary Society that, though "most of the means and the men for this work were furnished by Congregationalism, every church organized by the missionaries for an average of some twenty years was Presbyterian." It was magnificent generosity, but was not good denominationalism. There was also a tendency among the early Congregationalists of Connecticut toward more authority over individual churches than in Massachusetts and other New England States. The consociation, which was a "middle way between Presbyterianism and Congregationalism," as compared with the association and conference was more potent in Connecticut during periods of early history than in other parts of New England. This Presbyterianized form of Congregationalism had for a time its influence in the Connecticut Home Missionary Society, which was more or less a center of power, as we have already seen, for the propagation of the gospel in the West and Southwest. Then Presbyterians were a more compact body. Ministers, also, often thought their position more secure, authoritative and permanent under the Presbyterian system than in popular Congregationalism.

The American Home Missionary Society, too, was originally formed by union of the denominations with a view to prevent rivalries in forming churches in newly settled places; but in 1837-8 the division in the Presbyterian Church occurred and the Old School repudiated the plan of union and formed their own boards of mission, leaving the New School to appeal to the Congregationalists to continue to support them and their churches as they were most in accord with the prevalent New England theology. Some trials, as

of Lyman Beecher and Albert Barnes, intensified this appeal for co-operation, and Lane Theological Seminary and several colleges became New School Presbyterian, yet were largely supported by Congregationalists on this ground, while they ought to have been or distinctively to have remained Congregational. Union Seminary, New York, later was supposed to be formed on that kind of union and drew its professors from New England, but required them to pledge themselves to support the Presbyterian Church, and students followed them without noticing or knowing that pledge.

Here in St. Louis Congregationalists coming from New England were thus drawn into the New School churches as agreeing with the doctrines they had heard preached in New England, and the conservative, high-Calvinists were induced to attend and support the old-school church for its orthodoxy, and thus both classes found homes in the Presbyterian Church instead of earlier forming Congregational. It was much easier, also, and more attractive in coming to a city as strangers to go into a church well organized and ministered to, with fine building and all conveniences, than to organize a new church even of their own choice. Business alliances and dependencies also added to these inducements. Then, too, the first church in St. Louis claiming the Congregational name and Congregational polity was Unitarian in doctrine. It was formed in 1835, built a fine edifice, had an attractive and highly educated pastor, drew to itself Eastern people who desired intellectual and refining attractions, such as they had been accustomed to, though the doctrines were not quite what they had heard in the true Congregational Churches of New England; and this produced a popular prejudice against the name Congregationalists on the part of those who did not know the distinction between the evangelical Congregationalists and the Unitarians. This prejudice was fostered by some even who ought to have known better, and yet who charged in public that the Congregationalists were not only not evangelical, but were even erratic and fanatical, when as a matter of fact the Congregational preachers and church members from the Congregational Church East were forming the bone and sinew of the earliest Protestant Christian life of St. Louis. This also pertained quite extensively to the whole West.

But for the reasons assigned, and perhaps others not spoken of, it came to be a fact that Congregationalism was slow in forming churches in the West generally; especially was this true in Missouri and the Southwest; for, let us note, there were in Illinois nearly 100 churches, in Iowa over fifty, in Wisconsin fifty, in Minnesota five ministering missionaries with a few churches, in Oregon two missionaries and a few churches, in newly admitted California five, before any were started in St. Louis. No doubt also the institution of slavery and the popular sentiments connected with it held this State and this city against any church distinctively anti-slavery, especially against a denomination largely Northern and "Yankee." The murder of Lovejoy, son of a Congregational minister, in Alton, after he and his printing press and paper had been suppressed in St. Louis; the driving out of Missouri of Rev. David Nelson, who wrote "The Shining Shore," suggested in the hour of danger by the lights across the Mississippi River; the driving away at night of the first pastor at Kidder, and other historical incidents, are illustrations of this feeling, and were warnings against certain movements in favor of more freedom and a church that preached equal rights and privileges for all men before the law. This troubled the Home Missionary Society severely and made a divided sentiment among its supporters and led eventually to its withdrawing aid from churches where members held slaves, and finally was the occasion of alienation of some from the society. Congregationalists had always found difficulty in the South from this cause ever since its first ministers were driven out of Virginia and its few churches in the other Southern States were isolated. It was for these reasons a matter of latitude and longitude that our churches were late in starting in St. Louis.

But how came Congregationalism to start at all here? The reason was this: Under the providence of God the time came at last for the assertion of religious freedom. Like many other steps of progress in the development of the history of the world, or "in the evolution of society," this was part of a great movement, and God had His agents for the work. The plan of union between Congregationalists and Presbyterians had become

irksome to many Presbyterians, for it infused into their churches more ideas of religious freedom and popular choice than their system was fitted for. Moreover, the Presbyterian Church had become divided, not only on the plan of union, but also on some doctrinal points; and so the Congregationalists, who had yielded up in the union some two thousand churches in various parts of our country, began to awaken anew to the scriptural and historical strength of their position. Their growing power in New England encouraged them to trust elsewhere the solid, simple, stable scriptural polity of their church, both as an evangelizing and organizing agency, and the renaissance of Congregationalism had begun. A new era had begun for the denomination in New York, in New Jersey, in Pennsylvania, and under pioneers like Rev. Mr. Pierce in Michigan and in Ohio, where especially the introduction of the "State Conference" introduced an era of unity and progress. The Presbyterian Church itself, by its withdrawal from Congregationalism, sometimes on theological and sometimes on political grounds, also tended to promote Congregational independency. For example, "the excision of forty-two members of the First Presbyterian Church of Chicago in 1851 because of their attitude toward a pro-slavery General Assembly led to the formation of the First Congregational Church of that city and to the recreation of the denomination throughout the State." In Wisconsin, also, the Presbyterian and Congregational Convention organized in 1840 a "plan of union with modern improvements." This was operated in good faith for a while and with harmony; but the Presbyterian Church withdrew and left the convention to the Congregationalists, who, with their 200 churches and their Beloit College, "one of the best collegiate institutions in the West," founded in '47, and Ripon College, founded in '63, together with other institutions and organizations, are now making good proof of the power of their polity.

We note, too, this fact: In 1846 a convention met in Michigan City, Indiana, and called upon the Congregationalists of the whole land to declare their rights, stand by the principles and adhere to the doctrines and polity of the New England fathers. This gave confidence to churches in the West and in the East and brought Congregationalists to see the value of their system and the importance of sustaining it. This new movement in Congregationalism removed local prejudices, promoted enlargement, prepared the way for the convention in Albany in 1852, for the Congregational Union, which became the Church Building Society, and finally for the National Councils at Boston in 1865, Oberlin 1871, and which now meet triennially.

Congregational history west of the Mississippi belongs chiefly to what has been called "the period of renaissance." Home missionary labor began in Iowa in 1835; the American Board entered Minnesota in 1835 as a missionary field, but the American Home Missionary Society began work there in 1834. When the great struggle was impending between the pro-slavery and anti-slavery parties, in 1854, Kansas was entered by Congregationalism; but, strange to say, it had pushed its way through to the Pacific Coast as early as 1849. Oregon for men like Marcus Whitman was a foreign missionary field before it was a home missionary field. The heroic achievements and massacre of Dr. Whitman are known everywhere. The great West beyond the Mississippi Valley and beyond the Rocky Mountains—the great new West—felt the power of the Congregational Church in this new majesty of movement. The State of Missouri, and especially this city, could not entirely shut out this forward movement for greater religious freedom any more than it could bar out immigration from the Northeast. A church had been formed at Arcadia, but had ceased to exist by removal of its members. Into this city the movement came thus: The Third Presbyterian Church had Rev. Henry M. Field as pastor, and had received from him ideas of freedom and the free air which he and many of them had breathed in the East, at the home of his father, a minister at Stockbridge, Massachusetts; at Williams College and Yale Seminary. When he returned to New York and to a Congregational pastorate in Massachusetts they called Prof. T. M. Post from Jacksonville, Illinois, as pastor. He declined at first, but finally yielded to the solicitations of Dr. Reuben Knox, who went to Jacksonville to induce him to come. Others joined their requests with Dr. Knox, and Prof. Post consented to come for four years if he could be assured of the privilege of free expression of his opinions on slavery and other subjects. It was represented to

him that he would soften sectarian animosities. Dr. Post came to St. Louis; he was wise and judicious and his people loved him; but when his four years expired he returned to his loved Jacksonville. It is evident that Dr. Post's ministry changed the sentiment of that Third Presbyterian Church, and the greater portion of that church were not satisfied to remain longer under the bond in which they had been held. More than two-thirds majority voted to form a Congregational Church, bought out the other pew-holders and called Prof. Post to their pastorate. Their church building was on Sixth Street, near Franklin, then a desirable location for families. They completed arrangements in 1851. Several gentlemen of public spirit invited Dr. Post to explain to them the system of Congregationalism, which he did in a lecture January 11, 1852, defending it from Scripture, reason and history, and raising the question, "Do not her character and history and the number of her sons here demand that she should have at least one church here in the heart of this great American domain, of which she has been so primordial and mighty an architect?" As a result of all these influences the First Congregational Church of St. Louis was organized March 14, 1852, with twenty-five members. Here then the root, long and deeply growing, reached the surface as a visible shoot to grow into a wide-spreading tree, and henceforth we have definite data to guide us. At its origin this church had a Sunday-school of twenty-four teachers, 130 pupils. It first appeared in the Year Book of '56 with the Illinois Association as having 132 members. Prominent and powerful men in larger proportion than usual were early connected with the church and society, yet they had a hard struggle for years. Their location was rendered unfavorable by growth of business and other causes. With view to new location, $20,000 had been subscribed at starting, and in a comparatively few years they had purchased land on Locust and Tenth Streets for $13,000, built a chapel, and afterward a church costing $55,000, which was dedicated March 4, 1860. To see how these men struggled, note the fact that they had on their house of worship a heavy debt, on which they made at different times payments of greater or less sums, and finally in 1863 they discharged the whole debt by the payment of $40,000, $10,000 of which had been raised at one meeting.

First Church.

During these years of the life of the First Church the State and city were overshadowed by slavery. The excitement on the subject was intense; political animosities were fierce, ending in the great war which involved the whole country from 1861 to 1865; but the struggle was early concentrated in St. Louis, and these men of the First Church were in the midst of it. The name they chose, to prevent any confusion with the First Unitarian, was "The First Trinitarian Congregational Church." Its affinities were with the evangelical churches of all names, and its pastor ever maintained friendly relations with all churches and people, but for over fourteen years it stood ecclesiastically alone in the city, and most of that time alone in the State. For associational connection it belonged to the Southern Illinois Association, which met four times with it, till in 1865 eighteen churches had been gathered in Missouri, sufficient to form an association of their own. These organizations were chiefly in the northern portion of Missouri, nevertheless in April, 1866, the pastor joined this association of Congregational Churches in his own State and severed his connection with the Southern Illinois Association, to their mutual regret. The pastor and Church were interested in the progress of the denomination. In its first year of existence they sent $100 to the Albany Convention fund for aiding feeble churches in building houses of worship. That convention voted $3,000 to Missouri, but there were then no churches to require it. Dr. Post was the vice-president of the Congregational Union from its origin in 1853, attended and addressed its meeting in New York in 1854, wrote an account of the beginning of Congregationalism in Missouri for the first Year Book in 1854, and continued to be active in all the movements of the denomination through all the thirty years of his pastorate. The church was always liberal in giving to the various causes of benevolence, education and general good. They aided the college started in Kidder, which was supplanted by Drury, to which also they have given largely. They have also given to the Chicago Theological Seminary, to which Dr. Post lectured, and to many other causes. The time came for a new location. A chapel, originally for a Sunday-school, had been built on Delmar

Boulevard, near Grand Avenue. It had been first occupied in February, 1879. The growth of business, however, having driven those families that had worshiped in the first house from the locality, the church was eventually forced to sell that building down town and make a church home in the new location, two miles west. But Dr. Post had grown in years, and, feeling unable to perform the extra duties involved in the charge, he resigned, but by his people who loved him was chosen pastor emeritus. This relation continued till his death, the last day of 1886. Rev. James E. Merrill came as pastor in 1882, had part in the building and dedication, in 1885, of the stately stone building in which they now worship, costing $103,000. Called to Portland, Maine, Mr. Merrill was dismissed November 18, 1889. Rev. J. H. George, D. D., was pastor from 1891 until a council released him July 26, 1897, to the regret of all, to accept an invitation to the Congregational College in Montreal, Canada. In forty-five years the church had had but three pastors, and all of them able men.

Thus far we have followed the single trunk, the only church for fourteen years of our faith and polity in St. Louis; but in 1866 two vigorous branches grew out of that trunk. It was necessary that the parent trunk attain considerable strength, else the branches would have been too slender, or would have enfeebled the parent. We now come to those flourishing branches. In following the first enterprise in church extension we find that a thriving community had sprung up at Webster Groves desiring a church convenient and congenial in their own place. A sister denomination was asked to start a church, but declined lest it should weaken another of their order some distance away. Then the Congregationalists met the need, organized a church January 31, 1866, consisting of ten from the First Church, some of their best, and afterward others from other denominations. This little band erected a substantial building of stone in 1870, since enlarged with more rooms. This has been a noble, active, generous body of Christian workers. Its pulpit has been filled by Revs. H. M. Grant, '66; J. Cruikshank, '71; R. M. Sargent, '75, some months; R. Kerr, L. S. Hand, '81; E. B. Burrows, '83; J. W. Sutherland, D. D., '89; C. L. Kloss, '98.

The second epoch in church extension came on this wise: The First Church had maintained a Sunday-school since 1853, the year after its own formation, in what was then the western portion of the city. The school was started by Rev. F. A. Armstrong in a house on Garrison Avenue and Morgan Street. It was supported about fourteen years by Mr. S. M. Edgell, who had erected a building for its use on Morgan Street, near Garrison Avenue. In the summer of 1866 it was proposed to organize a church as the natural development of the Sunday-school. This part of the city had become the central residence part, and was fast filling with families most congenial to Congregationalism. They were largely from the Eastern States, most wealthy and cultured, many of them religious, and ready to take up the responsibilities and duties and privileges of church life. Land was presented by Messrs. S. M. Edgell and James E. Kaime, on the corner of Washington and Ewing Avenues, a chapel was erected, and the church was organized at the house of Mr. Wm. Colcord, December 5, 1866, recognized by council December 22d and 23d, and the building dedicated to the worship of God. The church took its name, Pilgrim, from the Sunday-school and in memory of the Pilgrim Fathers, on the anniversary of whose landing at Plymouth the church was recognized by council and the house of worship dedicated. Forty-five members organized, thirty-six of whom came by letter from the First. Others were rapidly added till Pilgrim became the largest Congregational Church in this part of our country. It had a most favorable location in a rapidly growing community, easily accessible from all directions; its members were able in every department, liberal and consecrated workers. The organization, especially when established under the ministry of Dr. Goodell, was full of enthusiasm and hope; the kings of business brought their gold and silver into it, and it concentrated in itself a great power for benevolence in the city and State and whole Southwest. Pilgrim's days were also marked by the laying of the cornerstone for the main edifice, December 21, 1867, and the building was dedicated December 22, 1872; the brick chapel was rebuilt with a stone front and an added story in 1873; the spire was finished in 1876, and the chime of bells, the gift of Dr. R. W. Oliphant, of the First Church, were

Pilgrim Church.

put in the belfry in December, and the clock in the tower was the gift of Mrs. E. F. Goodell in honor of her father, Governor E. Fairbanks, of Vermont. Other improvements were added and debts paid up at various dates, making the cost of the building $156,973. The pastors have been, Rev. John Monteith, Jr., November 1, 1866, to March 15, 1869; Rev. W. Carlos Martin, June 24, 1869, to September 1, 1871; Rev. H. C. Hayden, for some months; Rev. C. L. Goodell, D. D., November 27, 1872, installed June 5, 1873, died February 1, 1886; Rev. H. A. Stimson, D. D., September 23, 1886, installed October 28, 1886, dismissed March 20, 1893; Rev. M. Burnham, D. D., June 4, 1894. The grand work of this great church goes on. Since its organization in 1866, to the annual report at the beginning of 1898, it has received into its membership by letter 1,132, and on profession of faith 1,134; it has raised for church building and its own current expenses nearly a half million dollars, and for benevolences a half million or more. It included at its last annual report nearly one-fourth of the entire Congregational membership in the city—850 out of some 3,600—and it continues in its work; and, though a change in the center of the residence district has occurred, and other churches have grown up, the population within its reach, in the locality and by the increasing electric car lines, is greater than ever before.

But Pilgrim Church remained not long alone, for in 1869 two branches grew out to the northwest.

Third Church.

December 22, 1867, the young people of Pilgrim Church started a mission Sabbath-school on Grand Avenue and Lucky Street. The next year a chapel was built on Boston Street, near Grand, dedicated June 13, 1869. March 15, 1869, the Mayflower Church, of eighty-one members, was organized, with Rev. John Monteith, Jr., as pastor, followed by Revs. E. P. Powell, 1871; W. S. Peterson, 1874, under whom the church reported itself "independent," i. e., not belonging to the association. Rev. Wm. Twining, a member of the church, supplied for some months. Rev. Theodore Clifton came in 1875; Wm. C. Stiles, 1884; George H. Grannis, 1886, and W. W. Willard, 1893. Having moved their building for better location to Francis Street, in 1877, December 19th they rededicated it and adopted the Fair Ground mission. Finding their location not attractive, in 1882 they purchased for $12,000 a very fine corner of Grand and Page Avenues, with a house for a parsonage on one side, they moved again, and afterward erected a brick chapel on Grand Avenue, and for a time increased and prospered greatly. Their membership reached 242, and Sunday-school 578, families 165, benevolences $479. But the population of the vicinity changed, many of their own families removed to a distance, a debt encumbered their fine property, and in the summer of 1895 they sold their property to a German church from downtown for $35,000, which enabled them to pay their indebtedness and carry about $22,000 to a union enterprise with Aubert Place Church. They reported a membership then of 185; families, 125; Sunday-school, 220; benevolences, $436. They had maintained through varied changes a church life for over twenty-six years; had received many members, and seen numerous conversions and confessions of faith in Christ. Rev. Harry C. Vrooman is the present pastor of the new union organization, which has adopted the name of "The Fountain Park Church."

Plymouth Church.

Again a mission Sunday-school was started in what was called Ellerdville, then an outlying northwestern suburb of St. Louis, and Rev. W. Porteus, city missionary, sought help for it. Mr. Wm. Colcord, of Pilgrim, took hold of the enterprise in 1868, devoting to it about six years in time and $3,000, it was estimated, in money. Land was given and a building erected on Belle Glade Avenue, many contributing for this, Pilgrim Church giving $950; the Congregational Union, $1,770, at two different times; and a church of eleven members, with seventy-five in the Sunday-school, was organized July 31, 1869, over which Rev. W. H. Warren was pastor. He was followed by Revs. W. Perkins, 1873; W. B. Millard, 1874; John E. Wheeler, 1875; James H. Harwood, 1877; James A. Adams, 1880; Charles R. Hyde, 1886; Allen Hastings, 1891, and J. Scott Carr, 1895. The church has kept on, having its varied struggles and victories, sometimes sustaining Sunday-schools in its vicinity and mission services at other points besides its regular work in its own home. The population around it grew rapidly for some time, a population chiefly of Americans; then other

nationalities came into the locality. The membership of the church rose to 205; the Sunday-school nominally to 540, which probably included mission work; the benevolences to $256. Several other churches of different denominations have been formed near it, yet the church maintains its position. In 1889 it had paid back to the Church Building Society $56 of the $1,770 it had received from them. This church has a field of some promise immediately about it and increasing opportunities to the north.

After these two churches were started, in 1869, there was a delay before beginning any more, and during that delay the churches already planted were growing in their own lines of work and membership. Not until 1875 have we record of a new work. What was called The Southern Mission Church was reported that year in the Year Book (Congregational), with eighty-five members and a very large Sunday-school; but no pastor's name was given; no further account of the church is found. Whether the enterprise was merged in some other enterprise is not recorded.

Swedish Church.

The Swedish Church was adopted in 1879, not reported in the Year Book till 1886, when it had forty members: Rev. Gustavus Holmquist, pastor, beginning in 1885; Solomon Arnquist, 1891; Andrew G. Johnson, 1894; followed by N. J. Lind, ordained pastor November 4, 1897, by a council. Having paid rent for a hall on Locust and Eleventh Streets, in 1892 its liberal members, led by Mr. Johansen, purchased land on Hickory and Armstrong Streets, and by the aid of the City Missionary Society its good brick edifice, with church rooms above and two dwellings below, was erected, dedicated December 20, 1894. This church among the people of Gustavus Adolphus deserves the sympathy of all.

In 1881 we find the next outbranching of our tree, and then on both sides, north and south.

Compton Hill Church.

In 1880 an appeal for help came to Pilgrim Church at its prayer meeting from some who had been trying in vain to make a Sunday-school and Presbyterian Church live on High, or Twenty-third and Clark Streets; and earnest and liberal members took hold of the enterprise as a Sabbath-school. At the solicitation of Rev. Dr. Goodell, Rev. George C. Adams, of Alton, Illinois, came as pastor, and in July, 1881, a church was organized with thirty-seven members, as the "Fifth Congregational," and Rev. Mr. Adams was installed October 11th of that year. The property was purchased and salary guaranteed by pastor and members of Pilgrim Church, and the Fifth Congregational Church soon came to self-support, and soon began talking about removal to a better locality, for by 1887 a change had come over the vicinity by progress of business, and a more promising field opened south of the railroads, not well supplied with churches and rapidly growing with families, giving prospect eventually of a much stronger church in that vicinity. Therefore, under lead of their pastor, they sold their property and bought a lot, and by help of Pilgrim Church built a chapel at the corner of Lafayette and Compton Avenues, and took the name of Compton Hill Congregational Church, retaining the date of their organization in 1881. Their beautiful and convenient edifice was completed in 1894, and their increasing congregations, Sunday-school and varied societies have responded to the attractive privileges. Rev. Dr. Adams, after fifteen years of remarkably strong and successful work, yielded to an urgent call from the First Congregational Church in San Francisco, and was dismissed October 22, 1896, to go to his new charge. He had greatly endeared himself to his people, to the denomination and to the city. Rev. Dan'l M. Fisk, D. D., was called from the First Church, Toledo, Ohio, and was welcomed with enthusiasm early in 1897. Some conveniences were added to their house of worship for the meeting with them that year of the General Association of Missouri, and the work began auspiciously with a new pastor. Compton Hill Congregational Church occupies a good position, and is at the center of a large and growing population.

Hyde Park Church.

Also in 1881 another enterprise was begun. A chapel built by the Presbyterians for a work that had been given up was purchased, moved, finished and dedicated July 10th, and a church was organized July 25th of that year with twenty-one members, taking its name from the adjoining park as the "Hyde Park Congregational Church." Rev. A. K. Wray was first pastor, 1882; he was followed by Robt. M. Higgins, 1887; Wm.

M. Jones, Ph. D., 1891, who still remains. The first church edifice was built of wood; it was sold in 1894, and a fine brick building, commenced immediately, was in process of building when financial difficulties prevented its completion. With noble faith and liberal efforts, the Hyde Park people persevered in finishing the commodious first story. They have received an appropriation from the Congregational Church Building Society sufficient to remove embarrassments and give into their possession a fine building in an important district; and, although the building is not yet complete, its future is secured. Their Sabbath-school is one of the largest in the city. It has 450 members, and averages 290 in attendance.

Memorial Church.

Again, a Sunday-school had been started in a neighborhood where little religious interest was found, in Cheltenham, then a suburb, by Mr. Hobart Brinsmade and Mr. A. W. Benedict, and this led to a church of twenty-six members, organized August 20, 1882, which, after the death of Dr. Goodell. was named "Memorial Church," in honor of his memory. Its pastors have been, Revs. Charles W. Drake, 1882; Horace B. Knight, 1884; Francis C. Woodward, 1886; Elias F. Swab, 1888; Henry Tudor, 1890; Edward Eells, 1891; Christopher H. Bente, 1892 to 1896, a longer pastorate than any preceding. He was followed in 1897 by Frank Foster. This is both a needy and a growing field, including in its area a large manufacturing population and a residence section south of Forest Park.

Thus in two years three churches were added to the number already existing.

Union Church.

Again, in the onward movement, a mission Sunday-school with preaching services had been begun, and was sustained by Mr. S. B. Kellogg, at Third and Biddle Streets, and here "Union Church" was organized in 1883, removing several times, till, in 1890, it found an abiding place on Tenth Street, near Cass Avenue, in a brick building erected by the City Missionary Society, on a lot purchased for it. The church, with two dwellings on the same lot, are valued at $16,000. The pastors have been, Revs. Edmund R. Colman, 1885; David Q. Travis (Lic), 1886; Dana W. Bartlett, 1887; Wm. D. Jones, 1891; Harry L. Forbes, 1893; S. T. McKinney, 1897, with occasional preaching by others. This is the most easterly and strictly down-town of our churches, in a densely settled section. It is earnestly working, although amid embarrassments, and doing strictly missionary work.

The Olive Branch Church likewise resulted from a Sabbath-school on the south side, in a neglected neighborhood, conducted by Mr. H. Brinsmade and others. For a time the Sabbath-school numbered several hundred members. The church was organized in 1884. A chapel, by liberal gifts, had been built on Sidney Street, and it was dedicated May 26, 1885. It was dedicated with a debt, but that debt was afterward paid and a subsequent enlargement of the chapel made. The first pastor was Rev. Edmund T. Colman, followed by Rev. Irl R. Hicks, 1885; John B. Johnston, 1888; Charles A. Wight, 1890; Edgar H. Libby, 1893, who ministered here until May, 1898, working faithfully among a great population of varied nationalities.

Thus two churches were added in two years in the down-town districts at long distances from each other.

The year 1885 was marked by the addition of two other churches in the northern portion of the city, different in language, and hence both much needed.

The first German Congregational Church was organized June 25, 1885. For its use a small building was erected on Garfield and Spring Avenues. This building was completed early in 1886, and did well for a time; later on, and for greater needs, a fine church was erected in 1897, and dedicated December 12th of that year. Marcellus Herberg commenced work in this new organization as pastor in 1885; George Horst, in 1887. Mr Horst died by injury from a runaway horse in 1894, August 7th. Martin Krey, the present pastor, was installed February 7, 1895. For the purchase of land and the original building $3,679 was obtained from the Congregational Union; Pilgrim Church reports $1,050 given; probably this was reckoned in the aid through the Union. The present church was erected by subscriptions from members and friends. It has a useful work before it, and strongly appeals to us as the only distinctive representative of our denomination among the German population in the city, although many of the Germans, it is true, are in our other English-speaking churches.

Again, a Sunday-school was commenced July 7, 1870, in a wooden chapel near the fair grounds, led by M. Trumbell, D. N. Brown and J. A. Parker, chiefly under the care of Pilgrim and Third Churches. In 1885 a commodious brick church, costing $5,347.60, was erected on Barrett and Thompson Avenues by liberal gifts—$3,000 of it given by Mrs. Goodell and presented to The Church of the Redeemer at its formation, and at the dedication of the house, October 19, 1885. Silas L. Smith, 1885; George M. Sanborne, 1887; George S. Ricker, 1889; Elmer E. Willey, 1890; Edward F. Wheeler, 1893, its present devoted pastor, have followed each other in succession. The church was aided in furnishing its chapel and in other expenses in 1885, Pilgrim Church giving $833.41; but of late years it has been self-supporting, a fact largely due to the unwearied efforts and the Christian self-denial of its pastor. It has a large Sunday-school, especially of young children, and is doing a great educational and missionary work in the midst of a large population. The possibilities of the church and school are far beyond their present enrolled membership.

Congregational City Missionary Society.

Now comes an epoch in Congregational work and church extension in St. Louis. Thus far the churches had been organized by persons desiring to form them, or as a result of the effort of individuals working in Sunday-schools, or by pastors and churches, especially Pilgrim Church and its pastors, aiding and bringing forward new enterprises, a method of procedure in which it is easy to see that the care of starting churches, or erecting buildings, or supporting pastors until self-support was reached, had rested on the unorganized liberality of churches and individual givers. True, the American Home Missionary Society had helped support the missionary pastors and the superintendents of that society, as, for example, in the case of Rev. E. B. Turner, with a residence at Hannibal, and Revs. West, Harwood and Doe, who resided in St. Louis, while they supervised the work of the whole State; and the Congregational Union had aided three churches and stood ready to help as facts of need were presented and churches grew. But there was need of more thorough organization among the now twelve Congregational Churches of the city to overlook the whole field, to explore destitute portions of our extending city, to determine the need for church extension and church building, to advise with and aid feeble churches, to take the oversight of buildings, of property, of funds raised for the work, by an organization and an agency nearer and more efficient than any established in New York, or managed by the New York society, could possibly be. Several mission churches had already been formed and more were in prospect from prospering mission Sunday-schools. To meet, therefore, the growing demand felt by all parties for a closer relation between the increasing needs and an efficient superintendency on the ground, the Congregational City Missionary Society was incorporated May 12, 1887. The organization of the society was brought about largely through the influence of Rev. Dr. Stimson, pastor of Pilgrim Church, and it has been an efficient agency in starting or counseling or aiding churches ever since, and it has stimulated and received liberal contributions from all, or nearly all, the churches of our order, and from many generous givers, though its means have never equaled its wants, and some of the most promising opportunities for church extension in the city have been lost through lack of funds to meet the pressing demands of the hour.

The first work of the city society was purchasing the building on Twenty-third and Clark Streets, abandoned by the Fifth Church when it moved to Compton Hill, and resuming services in it as a People's Tabernacle, under the care of Superintendent Rev. Wm. Johnson, who organized there a church in 1887 with eighty-six members, all joining by letter. He was followed by John M. P. Metcalf, 1888; John D. Nutting, 1890, and Rev. Mr. Johnson himself returning in 1893, where he has labored constantly since with success. The People's Tabernacle is surrounded by a numerous population, engaged in manufacturing, railroad work, etc. It stands with little or no competition from other churches, and is doing a great evangelistic work. While the building is old, the land on which it stands is valuable.

We come now to the Aubert Place Church, Aubert Place, in the central-western portion of the city. This church was organized in 1890 with twenty-five members, thirteen, chiefly from the First Church, by letter and twelve on confession. The Rev. E. E. Braith-

wait was ordained pastor in November, 1890. The first church, which they were assisted in building, was of wood; this in a few years proved inadequate, and they prepared for a larger and more costly stone and brick church with enthusiastic self-denial, moving the wooden structure to another portion of their lot. After removal the old structure was burned in January, 1895, with furniture, library and all its contents. This was, of course, a blow, but services were held in a German church until they could furnish the spacious basement of their new building, which they did, and moved into it in the spring. A proposition was made to unite with the Third Church, which union was brought about in the autumn of that same year, and their pastor, Rev. E. E. Braithwait, was dismissed September 19, 1895, after five years of faithful labor. After union the church took the name of "The Fountain Park Congregational Church," and has for its present pastor, as we have already noted under the Third Church, Rev. Harry C. Vrooman.

Again, in 1890, the Old Orchard Church, really a daughter of the Webster Groves Church, was organized. Its pastors have been, Revs. F. W. Burrows, 1891; A. I. Bradley, 1894, and F. W. Hemenway, 1897, who, with health impaired, has just resigned. After worshiping in a hall, it built a convenient church in 1898.

In 1891 two more new churches were organized, one in the northwest, and the other the southwest, part of the city, and they were well named Hope and Immanuel. A Sunday-school under varied auspices, chiefly those of Plymouth Church, had been carried on north of Easton Avenue, in the western border of the growing city, and the City Missionary Society took charge of the enterprise, erected a building, and April 26, 1891, organized a church of twenty-six members, with Rev. J. P. O'Brien in charge, who was installed by council June 25, 1891, and regretfully dismissed also by council May 26, 1898, after seven years of fruitful labor, to accept a call to Kansas City, Missouri, to take the place of Rev. C. L. Kloss in the Tabernacle Church. Hope Church has a large Sunday-school crowding its accommodations, and it appeals for a new and larger building, that it may come to full self-support. It is indeed a hopeful, promising field.

The organization of the Immanuel Church was as follows: A Sunday-school had been started in 1890, under charge of Deacon Isaac Green, of the Third Church, in the southwestern part of the city. Several pastors visited the field, saw the need and prospects, and as a result Immanuel Church, January 25, 1891, was formed to supply the wants of a growing community in Harlem Place and Lindenwood and vicinity. It occupied a building erected by the City Missionary Society for $1,500. The church had twenty-nine members, coming to join it from several denominations. Rev. J. P. O'Brien was pastor for a time, followed by Revs. Edgar L. Morse, 1892, and Wm. N. Bessey, 1894. Though the growth of that immediate community has not been as rapid as was expected, yet the church has done, and is doing, excellent work, and continues to increase. It has a good field almost entirely to itself and a loved pastor.

In 1890 the City Missionary Society, seeing that many families were moving into a central portion of the west end, not then supplied with churches, purchased a lot on Delmar and Newstead Avenues, and in 1891 erected a brick chapel upon it, which was dedicated December 6th of that year, and a Sunday-school was commenced the next Sabbath, Deacon H. Brinsmade being superintendent. Rev. J. L. Sewall was called by the City Missionary Society January 25, 1892, to take charge of the work, and remained till September 26, 1893. The church was organized April 28, 1892, and recognized by council June 3d of that year, with seventy-one members, forty-three coming by letter from Pilgrim Church, fifteen from other churches and thirteen on confession of faith in Christ. June 29, 1892, the church bought the property from the City Missionary Society, paying $8,925, assumed an encumbrance of $5,260, paid up all which had been expended on their field and declared self-support, becoming also liberal contributors to that and other societies, their contributions being the third in aggregate amounts given by any of our churches, and by far the largest in average per member of any church in this city and State. In December the church called Rev. C. S. Sargent, D. D., of Massachusetts, to their pastorate; he entered on his work in January, 1894, and was installed March 1st. Dr. Sargent has labored faithfully and successfully in this field, but the opportunity before the church has always been limited by the fact that its chapel

has not been sufficient to meet the demands of the field. This condition of things is more than ever emphasized at this time by the fact that Central Church is now surrounded by other churches, who have sold costly properties farther east and erected new buildings in the vicinity of, and surrounding, Central Church. And yet this church has an important strategic position for reaching desirable families, who would not attend any other of our churches. The numerous additions of late have been largely of persons from other places, many of them not formerly Congregationalists, and who would not be so now if this church were not where it is.

In Maplewood, just at the western limits of the city, a Sunday-school was formed under the care of the City Missionary Society, December 27, 1891, first, in a private house; it then moved to an unfinished shop in the neighborhood. In connection with this school also was formed a branch at Ellendale, near the other. The Ellendale enterprise failed; the other was very successful, so that a church of thirty-two members, formerly of eleven different denominations, was organized April 2, 1893, taking the name of the Congregational Church of the Covenant. This church was ministered to by Rev. A. L. Love, superintendent of the City Missionary Society, by whose efforts a neat church building with many conveniences was erected, costing in all about $6,000. It was dedicated March 13, 1896. Mr. Love's work, of course, was only temporary, and the church soon felt the need of a permanent pastor, and they called Rev. T. T. Holway, who was ordained pastor May 14th. The church is in a growing section, and has promise of substantial increase under its faithful young pastor. It has won to itself those who made efforts to organize another Christian Church near them, and thus proves itself a union church.

The year 1894 is memorable for the addition of two churches, as 1866, 1869, 1881, 1885 and 1891 had also been memorable years.

The first of these is what is now known as Reber Place Church. Some distance from any church in the southwestern section of the city a Sunday-school, under care of P. W. Allen and Lewis E. Snow, had been gathered, and sometimes worship had been held several years, near old Manchester Road, under the name of the Manchester Road Mission. After a revival, in which were many conversions, and in which George E Thomas, of Aubert Place, was a successful spiritual leader, there were gathered into a church eighty-three members, sixty-four on confession and nineteen by letter, February 25, 1894, the organization being called, from its locality, Reber Place Church. The City Missionary Society erected a building capable of use for a Sunday-school and Sabbath worship, but so made as to be available subsequently for residences. Rev. E. L. Morse, of Immanuel Church, had charge for a season, but as a special pastor was needed all the time, and both churches wished services at the same hour, a call was, therefore, extended to Rev. Firth Stringer, and he was installed June 22, 1894. His work has prospered; he has seen a good development in numbers in both the church and Sunday-school, and growth both in Christian work and in spirituality. The promise of increased financial ability also is good, and the members of the church are looking hopefully now toward a larger building on a more favorable lot.

The Bethlehem Bohemian Mission has been conducted since 1891 under the City Missionary Society by Rev. E. Wrbitzky and Miss Belcahm, visitor. The new mission absorbed what had been called Bethany Mission, commenced in 1888 to work, and with success, among the Bohemians. But the Bethany Mission was in a location not the best for that purpose. Its headquarters were in a hall; it was supported by the City Missionary Society, who paid for the hall, at considerable expense, and also for the work of the visitor, Miss Tilson. After four and a half years this seemed to be too expensive a method of conducting the Bohemian work, and the Bethany and the Bohemian Missions were united. March 20, 1894, a church of seventeen members was formed; the chapel of another church was hired for the Sunday-school and for worship, till, by a free lease of land and liberal gifts, a good brick church was erected on Allen Avenue and Thirteenth Streets, and dedicated, free of debt, May 16, 1897. The history of the building of this house is of the deepest interest, and the mission has a work for both Bohemians and Americans, especially for the young. The Sunday-school has two departments, one Bohemian and the other English.

The churches had now in forty-two years reached just a full score, but several were hav-

ing hard struggles financially on account of depression of business.

In 1895, as we have seen, the Third Church sold their buildings and desirable lot on Grand and Page Avenues for $35,000, paid debt of $13,000 and joined with Aubert Place Church, who had a capacious lot, good foundations and basement, in which they were worshiping, and with united resources finished an ample and convenient church for worship and all church uses. We have noted, too, that the union movement took the name of "Fountain Park Church," and they dedicated their house of worship November 29, 1896. But by this union the number of churches was reduced to nineteen, the total membership of the churches and Sunday-school members diminished; but the ability for giving and ease of support increased. The pastors of the two churches combined removed to other fields, and Rev. Harry C. Vrooman was installed over the united church, January 30, 1896. This field has a well-nigh unlimited opportunity.

The expenditures of the City Missionary Society had for several years exceeded its income, and though generous offerings were made by its friends and reduction of salaries were submitted to by its missionaries, and no new work in the city was permitted, yet its debts became so heavy that the dispensing with the services of a superintendent became unavoidable. Rev. A. L. Love, therefore, resigned his office in the autumn of 1896, after having built an edifice costing $900 at Valley Park, some twenty miles west of the city, for a Sunday-school in a needy community, and organized there in 1896 a church of six members, all by letter, with the expectation of more to join them. Thus the city work reached into the country by sending ministerial supplies. The superintendent, however, took charge of building and finishing the church for the Bohemians as his last work before leaving the city.

This brings us to our present condition and the summing up the growth of Congregationalism. In less than forty-six years—less than a single full ministry of one reaching ripe age—it has grown from one church of twenty-five members with 130 in Sunday-school, to nineteen churches with 3,590 (last year's report), all maintaining Sunday-schools with 4,387 attendants: all maintaining prayer meetings, ladies' societies of varied kinds, and various other forms of work for the kingdom of Christ. This is really a remarkable growth. Add to this facts like these—the total value of church property in 1895 was $461,000, with debts, $59,900, leaving value above encumbrances $401,100. Since that the Bohemian, costing about $7,500, and the German main church buildings have been erected, and Fountain Park's attractive church, costing $26,000.

Again, there was raised for home expenses last year $80,393; the reported benevolences were $23,608. Average per member for both purposes, $26.18. The summing up is full of encouragement and power.

As to spiritual results, we can not estimate them. Such results as have come from the preaching of the gospel of Christ are incomparably better than gold, and the general influences in society are inestimably important, but they can not be counted or specified. Conversions with confession of Christ and additions to churches have been made every year in probably every church and under every true pastor. The years 1853, 1874 and 1880 were most marked as revival seasons, and also 1894 and 1896, in some of our churches: but every year has seen the Lord's work and manifested the Spirit's power. Another fact we may note also, namely this, there is no regularly organized church connected with the Congregational Association in this city that has failed thus far in all this history, and only the one union above spoken of has taken place. Several Sunday-schools and mission enterprises, which did not reach church estate, have failed, perhaps for that reason. Many churches in other parts of this State, of our own and of all other denominations, and multitudes in Illinois and other States near us, have failed from various causes, but none has yet failed here. This sheds light on prospects for permanence. It would be well if our churches should gain permanent funds, as we hope they may in time. Our ministry has been varied in ability, character, education, effectiveness, popularity, theological views and methods of work and preaching; but we can rejoice and be thankful for all the good done by the more than seventy pastors and acting pastors. A few have been of long duration in the ministry, as, for example:

Dr. Post, who was for thirty years active pastor and nearly five emeritus.

Very Truly Yours
Luther M. Bowen

Dr. George C. Adams, fifteen years.

Dr. Goodell, fourteen.

Theodore Clifton, nine.

Dr. J. G. Merrill, Dr. Sutherland, near the city, and Rev. J. P. O'Brien, seven years each.

Rev. W. M. Jones, Ph. D., is now in his seventh year.

Rev. E. F. Wheeler is in his sixth year.

St. Louis has been a healthy climate for ministers, and yet most of the pastorates have been short. Only a few pastors have died in their work. Dr. Goodell died February 1, 1886, of apoplexy, aged fifty-six. Dr. Post, emeritus, died December 31, 1886, of heart disease, aged seventy-six years and six months.

Rev. George Horst, of German Church, August 7, 1894, was killed by falling from a horse, at the age of thirty-two years.

Rev. Mr. Swift, preparing for organizing Olive Branch, died as a young pastor.

Our churches are now, relatively to each other, well located, no two crowding each other; all have distinct fields and work; all well manned and with prospects of good.

Other facts of interest which may appropriately be mentioned in connection with this sketch of Congregationalism are the following:

"The Year Book" was first published by the Congregational Union in 1854; the "Congregational Quarterly" commenced in 1859 and published the statistics of the denomination from 1860 to 1878, when the "Year Book" was resumed as a separate issue, and its statistics are of inestimable value and are open to the public.

The Congregational ministers of St. Louis and vicinity meet each Monday for mutual helpfulness and consultation. They also have part in the Evangelical Alliance of the various denominations.

Fellowship of the churches is promoted by occasional fellowship meetings; by councils called for advice, or for ordination, installation or dismission of ministers, whenever desired by any church; by the St. Louis Association of ministers and churches, which meets each April and October; by the Missouri State Association meeting, the last of April each year, and by the National Congregational Council meeting, once in three years.

The Congregational Club, formed in 1887, composed of ministers and members elected, holds five meetings each year.

Weekly papers have been published in the interest and for the mutual information of the churches, as "The Life," from 1887 to 1895, and "The Messenger," for six months in 1897—but are now suspended.

The churches contribute regularly to six great denominational boards and societies, and to many other benevolent organizations and needs as occasions call. Thus they have part in the progress of the kingdom of Christ, and the good of mankind in all the world, in addition to the local work and beneficial influence at home.

R. M. SARGENT.
M. BURNHAM.

Congressional Districts, St. Louis. By the apportionment of 1892, based on the United States census of 1890, the Eleventh and Twelfth Congressional Districts are wholly in the city of St. Louis. The Tenth District is composed of the Counties of St. Louis and Franklin, and Wards 5, 7, 9, 11, 13, and all of Ward 23 except Precincts 128 and 129; population, 172,447. The Eleventh is composed of Wards 4, 6, 8, 10, 12, 14, Precincts 81 and 82 of Ward 15, Wards 16, 18, Precinct 111 of Ward 20, Ward 22 except Precincts 118 and 119, Wards 24, 26 and 28 except Precinct 153; population, 187,802. The Twelfth Congressional District embraces Wards 1, 2, 3, 17, 19, 25 and 27, Ward 20 except Precinct 111; Precincts 118 and 119 of Ward 22, Precincts 128 and 129 of Ward 23, and Precinct 153 of Ward 28; population, 155,884.

Conn, Luther H., a veteran of the Civil War, and for thirty years a leader among men of affairs in St. Louis, was born March 14, 1842, at Burlington, Boone County, Kentucky. His parents were Dr. James V. and Mary E. Conn, strong and forceful characters who were active in church and educational work, and leading citizens of the community in which they lived. His paternal grandfather was Captain Jack Conn, of Bourbon County, Kentucky, who was a participant in the War of 1812, and who was accredited, by many of his contemporaries, with having killed the Indian chieftain, Tecumseh, at the battle of the Thames, although others have claimed that distinction for Colonel Richard M. John-